

Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inani Lesine

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Inani Lesine

KuIsaya amashumi amabini anesibhozo, “amadoda abagculeli alawulayo” e “Yerusalem” amelwe “njengeenxila zakwaEfrayim,” kwananjenge “sithsaba sekhukhumezo.” “Isithsaba” simela ubunkokeli, yaye “ikhukhumezo” limela isimilo sikaSathana.

Amagxila athelekiswa nentsalela (“insali”) eba “sisithsaba” sikaThixo sozuko, kuba ngexesha lemvula yamva iNkosi imisa “ubukumkani” baYo bozuko, njengoko kwabonakaliswa xa Yena wayemisa “ubukumkani bobabalo” emnqamlezweni. Ubukumkani bobabalo emnqamlezweni bubonakalisa ubukumkani bozuko emthethweni weCawa. Imvula yamva yaqala nge-9/11 xa ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka nomgwebo wabaphilayo kwaqalayo.

“Ndabona ukuba zonke izinto zikhangele ngokuqatha yaye zolulela iingcinga zazo kwingxaki esondelayo ephambi kwazo. Isono zikaSirayeli mazize emgwebeni kwangaphambili. Sonke isono masivunywe engcweleni, kuya kuthi ke umsebenzi uqhubekele phambili. Kufuneka kwenziwe ngoku. Intsalela ngexesha lembandezelo iya kukhala, Thixo wam, Thixo wam, undishiyeleni na?

“Imvula yasemva iyeza phezu kwabo bacocekileyo—bonke ngoko baya kuyamkela njengangaphambili.

“Xa ezi ngelosi zine zikhulula, uKristu uya kumisela ubukumkani baKhe. Akukho namnye uya kwamkela imvula yasemva ngaphandle kwabo benza konke abanako. UKristu wayeza kusinceda. Bonke babenokoyisa ngobabalo lukaThixo, ngegazi likaYesu. Izulu lonke linomdla kulo msebenzi. Iingelosi zinomdla.” Spalding and Magan, 3.

Imimoya emine yeSityhilelo ikwabonakaliswa nguIsaya njengomoya onamandla nowawuthintelwe ngomhla womoya wasempuma, njengokuba kunjalo nangemimoya emine yengxabano yeSityhilelo ebanjwe zizingelosi ezine. Imimoya emine ichongwa “njengehashe elinomsindo elifuna ukuqhawuka” elizisa “ukufa nentshabalalo” nguDade White. Imimoya emine ikhululwa ngokuthe ngcembe, iqala nge-9/11, ize yandiswe kakhulu ngexesha lomthetho weCawa, ize ke ikhululwe ngokupheleleyo xa kuvalwa ixesha lovavanyo loluntu.

Ikhululwe Kwaye Ithintelwe

Ixilongo yesixhenxe, ekwangeyesithathu ishwangusha, evakalisa ukugqitywa kwemfihlelo kaThixo, yavuthelwa ngokwesiprofeto ngomhla ka-9/11 xa ubuSilamsi bakhululwa, baza emva

koko bathintelwa ngokwesiprofeto nguGeorge W. Bush emva ko-9/11. Unina wobuSilamsi, uHagare, unina kaIshmayeli, ngumqondiso wokuthintelwa nokukhululwa. Wakhululwa nguSara ukuba azale noAbraham ngokuthanda kukaSara, wandula ke, ngenxa yomona, wathintelwa nguSara, nto leyo eyabangela ukuba uHagare abaleke, kwada kwaba sisithunywa sezulu esamthintelayo uHagare ekubalekeni saza samxelela ukuba abuye. Emva kokuzalwa kukaIsake, ingxabano kaHagare noSara yaqhubeka de uAbraham wayigxotha intokazi yekhoboka, ngaloo ndlela emthwesa omnye umqathango wokuthintelwa.

Iingelosi ezine zobuSilamsi zakhululwa ekuqaleni kwesiprofeto seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu esikwiSityhilelo isahluko sesithoba ivesi yeshumi elinesihlanu, zaza ke zathintelwa ngomhla we-11 Agasti 1840.

Yaza ke ingelosi yesithandathu yavuthela, ndaza ndeva ilizwi liphuma kwiimpondo ezine zesibingelelo segolide esiphambi koThixo, lisithi kwingelosi yesithandathu eyayinexilongo, Khulula ezo ngelosi zine zibotshiweyo emlanjeni omkhulu iEfrati. Zaza zakhululwa ezo ngelosi zine, ebezilungiselwe iyure, nomhla, nenyanga, nonyaka, ukuze zibulale isahlulo sesithathu sabantu. ISityhilelo 9:13–15.

Emva kokuba ubuSilamsi bentlekele yesithathu bukhululwe ukuba buhlasele ngomhla ka-9/11, uGeorge W. Bush waqalisa imfazwe yakhe yehlabathi lonke nxamnye nobunqolobi waza wabeka isithintelo kubuSilamsi. Ukukhankanywa kokuqala kukaIshmayeli, ongumfuziselo wobuSilamsi, kubonisa ukuba inzala kaIshmayeli yayiya kuba nxamnye nomntu wonke, nomntu wonke abe nxamnye nabo.

Yaza ingelosi yeNkosi yathi kuye, Yabona, umithi, yaye uya kuzala unyana, umbize igama elinguIshmayeli; ngokuba iNkosi ikuvile ukubandezeleka kwakho. Yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye naye wonk' umntu, nesandla sowonk' umntu sibe nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke. Genesis 16:11, 12.

I-Islam ngamandla asekuqhelani kwehlabathi aya kuxhathiswa “sisandla somntu wonke,” yaye i-Islam iya kuba nxamnye nomntu wonke, kanye njengoko oku kuzaliseka ngokugqibeleleyo namhlanje. Umsebenzi okhethekileyo we-Islam njengophawu lwesiprofeto kukuzisa imfazwe yehlabathi. Lo mba uqinisekiswa libali likaEliya, likaYohane umBhaptizi, yaye umelwe njengokuthi “ukucaphukiswa kweentlanga” enwadini yeSityhilelo.

“‘Ukuqala kwelo xesha lembandezelo,’ okukhankanywe apha, akubhekiseli kwixesha apho izibetho ziya kuqalisa ukuthululwa ngalo, kodwa kubhekisa kwixesha elifutshane kanye ngaphambi kokuba zithululwe, ngoxa uKristu esesengcweleni. Ngelo xesha, ngoxa umsebenzi wosindiso usiya ekuvalweni, imbandezelo iya kube isiza phezu komhlaba, neentlanga ziya kuba nomsindo, ukanti zibanjelwe umva ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yamva,’ okanye uhlaziyo oluvela ebusweni beNkosi, luya kuza, ukunika amandla ilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuthululwa.” Early Writings, 85.

“Ngeentsuku” xa imvula yasemva isiwa, uKristu umisela ubukumkani bakhe bozuko njengoko bumelwe encwadini kaDaniyeli.

Kwaye ngemihla yabo abo kumkani uThixo wezulu uya kumisa ubukumkani obungayi kutshatyalaliswa naphakade; yaye ubukumkani abuyi kushiyelwa kwabanye abantu, koko buya kuziqhekeza bube ngamaqhekeza bubutshalalise bonke obu bukumkani, yaye bona buya kuma ngonaphakade. Daniyeli 2:44.

Ngale “mihla” uKristu amisa ngayo ubukumkani baKhe bozuko, abo bangabakaKristu “sisithsaba” sozuko baqhathaniswa namanxila anxiba “isithsaba” sekretshi. “Umbono” kaHabakuki owawumele ukubhalwa nokwenziwa ucece phezu “kweetafile” ubonakalisa ngokucacileyo ubungqina bembali beenyaniso ezisisiseko zobu-Adventist. Ebungqineni bukaHabakuki iindidi ezimbini zikaYoweli, nokuba zeze “kratshi” okanye zeze “zuko,” zimelwe njengodidi lwabantu oluthi—lugwetyelwe ngokholo okanye oluthi—luphakanyiswe likratshi. Ivesi yesine yesahluko sesibini ithetha ngezo ndidi zimbini, yaye ziyangqinelana nomzekeliso oqhelekileyo womFarisi noMbhuti werhafu. UMbhuti werhafu wabuyela ekhaya egwetyelwe, kanti “umphefumlo” womFarisi “awulunganga” kuba “uphakanyisiwe.”

Yabonani, umphefumlo wakhe ophakanyisiweyo awunabungisa ngaphakathi kuye; kodwa olilungisa luya kuphila ngokholo lwalo. Habhakuki 2:4.

Kwivesi elilandelayo uHabhakuki uchaza udidi oluneentliziyo eziphakanyiswe likratshi njengabanxilileyo, ngaloo ndlela edibanisa abanxilileyo bakaIsaya nabakaHabhakuki “nekratshi.”

Kananjalo, ngenxa yokuba ekreqa ngewayini, ungumntu onekratshi, akahlali ekhaya; owandisa umnqweno wakhe njengesihogo, unjengokufa, akaneliseki; kodwa uqokelela kuye zonke iintlanga, azifumbele zonke izizwe. Habhakuki 2:5.

Kuyafanele ukukhunjulwa ukuba ezi ndinyana zikuHabakuki azizange zizaliseke kuphela kwimbali yamaMillerite, kodwa ukuzaliseka kwazo kwakuyinto ekuthethwa ngayo rhoqo nguEllen White kwanangoovulindlela bokuqala boBuAdventista. Abo bagwetyelwa lukholo olumelwe yindinyana yesine kwimbali yamaMillerite yayingabo banyamezela ingxaki yokudana kokuqala, eyaphawula zombini ixesha lokulibaziseka nokufika kwesigidimi sengelosi yesibini esivakalisa ukuwa kweBhabhiloni. AmaMillerite aqonda ngaphakathi kwaloo mbali yovavanyo ukuba abantu besivumelwano sangaphambili, ababebesaziwa ngokwembali njengamaProtestanti, babesuke baba ziintombi zeBhabhiloni. Loo maProtestanti ayengamaProtestanti amelwe libandla laseSardesi, elimela abantu besivumelwano, kuba babene “gama”, uphawu lwesimilo kwanobudlelwane besivumelwano, kodwa babefile.

Yibhalele isithunywa sebandla laseSardesi uthi; Utsho ezi zinto lowo uneMimoya esixhenxe kaThixo, neenkwenkwezi ezisixhenxe; Ndiyayazi imisebenzi yakho, ukuba unegama lokuba uyaphila, kanti ufile. ISityhilelo 3:1.

Kwinkqubo yokuvavanywa ka-1844 eyaqala ngomhla we-19 kuTshazimpuzi yaza kamva yaphela ngomhla we-22 ku-Okthobha—abo bangaphumelelangayo kuloo nkqubo yokuvavanywa baphakanyiswa likratshi; yaye ukuba besinokufunda nje iindinyana ezilandela ivesi yesihlanu, uphawu lwekratshi loluntu lubonakaliswa apho ngomzekeliso wokuzigwagwisa nokuziphakamisa kobupopu. Iphela kwivesi yamashumi amabini apho kuvakaliswa khona ukuba iNkosi isetempileni yayo engcwele; maluthi cwaka lonke ihlabathi.

Ke yena uYehova usetempileni yakhe engcwele; maluthi cwaka lonke ihlabathi phambi kwakhe. Habakuki 2:20.

Ivesi yesibini sikaHabakuki isahluko sesibini ichonga ukuphoxeka kokuqala kwangoAprili 19, 1844, yaye eso sahluko siphela kwivesi yamashumi amabini, ephawula ngokucacileyo uOktobha 22, 1844, xa iNkosi yeza ngesiquphe etempileni yaYo.

Ukuza Okune ngo-Oktobha 22, 1844 (umgca phezu komgca)

“Ukuza kukaKristu njengombingeleli wethu omkhulu esiya kweyona ndawo ingcwele, ukuze kuhlanjululwe ingcwele, njengoko kubonisiwe kuDaniyeli 8:14; ukuza koNyana womntu esiya kuMdala Weemihla, njengoko kubekwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, njengoko kwaprofetwa nguMalaki, ziinkcazo zesiganeko esinye; yaye oku kukwamelwe kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekeliseni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 426.

Ivesi zesithathu nezesine zichonga amaqela amabini aveliswayo kwinkqubo yokuvavanywa yevesi yesibini ide ifike kweyamashumi amabini, inkqubo yokuvavanywa yomhla we-19 kuTshazimpuzi, 1844, ide ifike kowama-22 kuOktobha, 1844. Iivesi zesine ukuya kweyeshumi elinesithoba zibhekisa kumandla obupopu, ngaphandle kwevesi yeshumi elinesine, ethetha ngembali elandela ukuhla kwengelosi yeSityhilelo isahluko seshumi elinesibhozo ngowe-9/11.

Ngokuba ihlabathi liya kuzaliswa lulwazi lobuqaqawuli beNkosi, njengoko amanzi ewugubungela ulwandle. Habakuki 2:14.

Kwinkqubo yokuvavanywa wengelosi yesibini kwimbali yamaMillerite kwaphuhliswa iindidi ezimbini zabakhonzi, ezaza kamva zabonakaliswa engxakini ka-Oktobha 22, 1844. Isimilo sabakhohlakeleyo kweso sicatshulwa sisimilo sobupopu, yaye ngelo xesha lokuvavanywa amaMillerite athembekileyo afikelela ekubhengezeni, ngokuvumelana nomyalezo wengelosi yesibini, ukuba ibandla lamaProtestanti laba ziintombi zaseRoma ngenxa yokwala kwabo umyalezo wamaMillerite. Impikiswano eyavela phakathi kokuqala ngoAprili 19 nokuphela ngo-Oktobha 22 yindawo apho isimilo sibonakaliswa khona, nokuba sesomntu oselayo ngenkukhumalo iwayini yaseBhabheli, njengoko wayenjalo uBheleshatsare, okanye sesomntu othi, njengoDaniyeli phambi kukaBheleshatsare, agwetyelwe ebulungisweni ngokholo lwakhe. Loo mpikiswano yindawo apho idrama ityhileka khona evusa ihlabathi kwiinyaniso ezingunaphakade ezinxulumene nomyalezo wengelosi yesithathu. Imvelaphi yokunxila xa kuthelekiswa nokugwetyelwa ebulungisweni ibekwe ngaphakathi komxholo wengxoxo emalunga nendlela ihlabathi elikhanyiselwa ngayo kule micimbi, “Kuba umhlaba uya kuzala lulwazi lobuqaqawuli bukaYehova, njengamanzi egubungele ulwandle.” Oko kukhanyiselwa kwaqala ngo-9/11.

Ekupheleni kwembali emelwe kwisahluko sesibini sikaHabakuki, iNkosi yeza ngesiquphe etempileni yaYo ngo-Oktobha 22, 1844. Yenza oko ekuzalisekiseni isiprofeto eyasibeka phambili njengoPalmoni kwindima yeshumi elinesine kaDaniyeli isahluko sesibhozo.

Palmoni

Ngomhla weshumi wenyanga yesixhenxe yekhalenda yeBhayibhile, owawuthi ngo-1844 uwe ngomhla wamashumi amabini anesibini wenyanga yeshumi, kwazaliseka uHabakuki 2:20, yaye inani lomfuziselo elithi “220” linokubonwa “kwisahluko nendima” echaza utshintsho lwesigaba solawulo emsebenzini kaKristu engweleni yasezulwini. Uphawu lwesiprofeto lwamawaka alikhulu anamashumi amane anesine kukuba bangabo balandela iMvana naphi na apho Iya khona. Ukulandela uKristu kuthetha ukumlandela eLizwini laKhe.

ELizwini laKhe, inani elithi “220” limela ngokomfuziselo ukudityaniswa kobuthixo nobuntu, yaye owona msebenzi kanye uKristu awawuqalayo ngaloo mhla wawungumsebenzi wokudibanisa ubuthixo baKhe nobuntu. Ngo-1844 ngomhla wamashumi amabini anesibini wenyanga yeshumi, okanye ngokomfuziselo amashumi amabini anesibini aphindwe kalishumi alingana no-“220” ($22 \times 10 = 220$), okanye kusenokuthiwa, ngomhla kanye olingana ngokomfuziselo no-“220,” uHabakuki “2:20” wazaliseka xa uKristu wasuka kwindawo engcwele waya kwiNdawo eNgcwele Kakhulu ukuze aqalise umgwebo wophando.

UPalmoni, iNani Elimangalisayo, umi phakathi ‘kombuzo nempendulo’ oyintsika esembindini wobu-Adventist, yaye uninzi lwama-Adventist aluyazi kwaphela loo nyaniso.

“Isibhalo esathi, ngaphezu kwazo zonke ezinye, saba siseko kwanentsika ephambili yokholo lwe-Adventi, yayisisibhengezo esithi, ‘Koda kube ziintsuku ezingamawaka amabini anamakhulu amathathu; yandule ke ihlanjululwe ingcwele.’ [Daniel 8:14.]” The Great Controversy, 409.

UDaniyeli isahluko sesibhozo iindinyana zeshumi elinesithathu neshumi elinesine zibonisa umbuzo kwindinyana yeshumi elinesithathu olandelwa yimpendulo kwindinyana yeshumi elinesine. Igama lesiHebhere elithi Palmoni liguqulelwa ngokuthi “loo ngcwele ithile” kwindinyana yeshumi elinesithathu, yaye elo gama likhethekileyo likaKristu lithetha uMbaleli oMmangalisayo okanye uMbaleli weeMfihlelo.

Xa uEllen White echaza ukuba indinyana yeshumi elinesine iyintsika ephakathi nesiseko soBhuvabhava bama-Adventist, ubeka ugxininiso olungokobuthixo phezu kombuzo nempendulo yezi ndinyana zimbini, nto leyo efuna ukuba uKristu, njengoMbali-mali Ommangalisayo, abe yeyona ndawo iphambili ekubhekiswa kuyo. USister White wayephindaphinda egxininisa ukubaluleka kokujonga uKristu njengenyaniso ephakathi yayo nayiphi na indima, yaye kwiindinyana zeshumi elinesithathu neshumi elinesine kukho ukuvela ngqo kukaKristu—“loo ngcwele ithile,”—onguPalmoni.

Xa ubu-Adventism bazilahla “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu ngowe-1863, bawavala amehlo abo kuPalmoni, kuba ulwakhiwo lwesiprofeto lombuzo nempendulo lusekwe kubudlelwane phakathi “kwezihlandlo ezisixhenxe” zikaMoses kunye “neentsuku ezingamawaka amabini anamakhulu amathathu” zikaDaniyeli. “Izihlandlo ezisixhenxe” zikaMoses, oko kukuthi iminyaka engamawaka amabini anamakhulu amahlanu namashumi amabini anesihlanu, kunye “namawaka amabini anamakhulu amathathu eengokuhlwa neentsasa” zikaDaniyeli, oko kukuthi iminyaka engamawaka amabini anamakhulu amathathu, ubudlelwane bazo besiprofeto bumiselwa lixesha, elimelelwa ngamanani, yaye uMbalimangalisayo

waManani umi kanye embindini wombuzo nempendulo eziyintsika ephakathi yobu-Adventism. Abo basenokuba bafunde imibhalo kaJosephus banokukhumbula iingxoxo zakhe ezisengqiqweni ezazichaza izinto ezimbini ezikhethekileyo ezadalwa nguThixo. Enye yayilulwimi lwesiHebhere, yaye enye yayilixesha elinokulinganiswa, nto leyo ethi yona ifune izibalo.

Ivesi yeshumi elinesithathu ibuza ukuthi “Koda kube nini?” Le vesu ayibuza ukuthi “nini,” ibuza ukuthi “koda kube nini?” Ukuba umbuzo ungowobude bexesha (koda kube nini?) okanye ukuba umbuzo ungowongoma wexesha (nini?) kubalulekile ukuze kuqondwe ngokuchanekileyo. Impendulo yombuzo okwivesi yeshumi elinesine mhlawumbi ichaza ingongoma ethile yexesha, okanye ixesha elithile, mhlawumbi zombini; kodwa nokuba impendulo inokuba yintoni na, imele ibekwe ngaphakathi komxholo wombuzo okwivesi yeshumi elinesithathu. Ukwahlula ngokufanelekileyo ilizwi, oko kukuthi, ukuqonda ngokufanelekileyo impendulo yevangeli yeshumi elinesine, kufuna ukuqondwa ngokuchanekileyo komxholo wombuzo. Ngaba ngu-“nini” okanye ngu-“ngoko”?

Amanxila akwaEfrayim afundisa ngokungacacanga ukuba ivesi yeshumi elinesine ichaza umzuzu othile wexesha, abawuchaza njengomhla wama-22 kuOktobha 1844, yaye xa besenjenjalo basenokuthi ngenene babhekisele kwesi sicutshulwa sisandul’ ukusicaphula esivela kwi-The Great Controversy, kodwa iLizwi likaThixo alize litshintshe, yaye alize lisilele. Umbuzo othi “kuya kude kube nini” uchaza ubude bexesha, kungekhona umzuzu othile wexesha. Umhla wama-22 kuOktobha 1844 waqalisa ixesha lomgwebu wophando, yaye iinyaniso ezinxulumene naloo msebenzi zimele iindaba ezilungileyo ezingunaphakade yaye zibaluleke ngakumbi kakhulu kunomhla nje awaqala ngawo.

Igrama yesiHebhere icacile, yaye loo ntsingiselo ifanayo yaguqulelwa kwiKing James Version. Hayi kuphela ukuba igrama ibeka ngokucacileyo umbuzo kumxholo wexesha elithabathayo, kodwa nombuzo othi “koda kube nini na” uluphawu lwesiprofeto seBhayibhile. Kunokubonakaliswa phezu kwamangqina aliqela ukuba umbuzo othi “koda kube nini na” njengophawu umele imbali ka-9/11 kuse kufike kumthetho weCawa. Siya kuqala siqwalasele uphawu oluthi “koda kube nini na” phambi kokuba sibuyele kuPalmoni noYoweli.

Koda kube nini? Ulsaya Isithandathu

KuIsaya isahluko sesithandathu ivesi lesithathu izithunywa zezulu ziyachaza ukuba ihlabathi lizele bubuqaqawuli bukaThixo.

Bakhwaza omnye komnye, bathi, Ngcwele, ngcwele, ngcwele, nguYehova wemikhosi; umhlaba wonke uzele bubuqaqawuli bakhe. Isaya 6:3.

USister White unxulumanisa ukuhla kwengelosi yeSityhilelo seshumi elinesibhozo neengelosi zevesi yesithathu.

“Njengoko bona [iingelosi] bebona ikamva, xa umhlaba wonke uya kuzaliswa bubuqaqawuli baKhe, ingoma yoloyiso yendumiso iyavakaliswa ukusuka komnye isiya komnye ngengoma emnandi, ‘Ingcwele, ingcwele, ingcwele, yiNkosi yemikhosi.’” Review and Herald, December 22, 1896.

UIzaya uku-9/11, yaye ubuza esithi, “kuya kuthi ga nini” emele ukuwazisa umyalezo we-9/11 kubantu baseLawodike abangafuniyo ukubona okanye ukuva. Uxelelwa ukuba makazingise kude kube zizixeko zidilizwa, yaye ukutshatyalaliswa kwezixeko, okuqala ngomthetho weCawa xa uwexuko lwesizwe lulandelwa yintshabalalo yesizwe.

Ndaza ndathi, Nkosi, koda kube nini na? Yaza yaphendula yathi, Kude kube izixeko ziphangale zingenabemi, nezindlu zingabi namntu, nelizwe lenziwe intili yenkangala ngokupheleleyo, aze uYehova abasuse abantu babase kude, kubekho ukulahlwa okukhulu phakathi kwelizwe. Kanti ke kulo kuya kubakho isishumi, lize libuye, lityiwe; njengomthi we-teil, nanjengom-oki, onobuninzi bawo obungaphakathi kuwo, xa uphosa amagqabi awo: ngokunjalo imbewu engcwele iya kuba bubuninzi balo. Isaya 6:11–13.

Ngo-9/11, xa umhlaba wakhanyiswa ngobuqaqawuli bukaThixo, uIsaya uthanjiswa ukuba aveze isigidimi semvula yasemva, aze abuze athi, “Koda kube nini” na kufuneka asiveze isigidimi sika-9/11 kubantu abaneentliziyo ezityebileyo? Impendulo ithi “kude kube” ngumthetho weCawa, xa kuya kubakho “ukushiya okukhulu phakathi kwelizwe.” “Ukushiya okukhulu” kufezekiswa bubu-Adventism baseLawodike, abo uIsaya, kwisahluko samashumi amabini anesibini, abamele njengoShebhena.

Yabona, iNkosi iya kukususa isuke ngamandla, ikugubungele inene. Inene iya kukujikisa ngamandla ikuphose njengombhoxo ezweni elikhulu; uya kufela khona, neenqwelo zobuqaqawuli bakho zibe lihlazo kwindlu yenkosi yakho khona. Ndiya kukugxotha esikhundleni sakho, ikuthobe ikukhuphe esikhundleni sakho sobukhosi. Isaya 22:17–19.

Ubu-Adventist baseLawodike buyayilahla inyaniso ngexesha lomthetho weCawa, yaye apho “boyiswe” njengoko kuboniswe kuDaniyeli isahluko seshumi elinanye indima yamashumi amane ananye.

Uya kungena kwanakwelo elizweni elizukileyo, aze amazwe amaninzi abhukuqwe; kodwa aba baya kusinda esandleni sakhe, oko kukuthi, uEdom, noMowabhi, nentloko yabantwana bakwa-Amon. Daniyeli 11:41.

Xa uIsaya ebuza esithi, “kude kube nini,” uxelelwa ukuba awunikele lo myalezo kwi-Adventism kude kuse kumthetho weCawa, xa “abaninzi” bakaDaniyeli ishumi elinanye indima yamashumi amane ananye baya “kubhukuqwa,” xa beyishiya iSabatha noThixo. Baya kwandula ke bagabhekwe ngaphandle emlonyeni weNkosi njengoko kumelwe encwadini yeSityhilelo, apho zonke iincwadi zeBhayibhile zidibana zize ziphelele khona, nalapho uIsaya amashumi amabini anesibini uShebhena “ephoswa ngamandla” “njengebhola kwilizwe elikhulu” njengoko “besuswa” “bekhatyelwe kude.”

Ngelo xesha intsalela, emelwe “njengeshumi” (elingumnikelo weshumi), “iya kubuya”; abathi kulo mhlathi bafaniswe nemithi enento “eseleyo” xa amagqabi ewayo. “Amagqabi” amele uvumo kwisimboli yesiprofeto. Xa ubu-Adventist bufika kumthetho weCawe buze bamkele usuku lokuqala lweveki endaweni yeSabatha kaThixo, baya kuwalahla amagqabi abo “ovumo” baze bangabi sathi kwakhona baxhasa iSabatha kaThixo yosuku lwesixhenxe.

“Ukuqalekiswa komkhiwane kwakungumzekeliso owenziwa ngesenzo. Loo mthi ungenasiqhamo, ubonakalisa amagqabi awo okuzingca kanye phambi kukaKristu, wawungumfuziselo wesizwe samaYuda. UMsindisi wayenqwenela ukuwacacisela abafundi baKhe unobangela nokunyaniseka kwentshabalalo kaSirayeli. Ngenxa yale njongo wawuxhobisa loo mthi ngeempawu zokuziphatha, wawenza waba ngumchazi wenyaniso yobuthixo. AmaYuda ayemi ecacile ngokwahlukileyo kuzo zonke ezinye iintlanga, esithi anyanisekile kuThixo. Ayethandwe ngokukhethekileyo nguYe, aza azibanga ubulungisa obungaphezu kwabo bonke abanye abantu. Kodwa ayebolile luthando lwehlabathi nokubawela inzuzo. Ayezidla ngolwazi lwawo, kodwa ayengawazi amabango kaThixo, yaye ayezele luhanahaniso. Njengomthi ongenasiqhamo, ayandisa amasebe awo okuzingca phezulu, echumile ngokwembonakalo, emhle emehlweni, kodwa evelisa “amagqabi kuphela.” Inkolo yamaYuda, enetempile yayo ebalaseleyo, izibingelelo zayo ezingcwele, ababingeleli bayo abanxibe iminqwazi yobubingeleli, nezithethe zayo ezichukumisayo, yayintle ngenene ngokwembonakalo yangaphandle, kodwa ukuthobeka, uthando, nobubele kwakungekho.”

“Yonke imithi ekwisitiya samakhiwane yayingenaziqhamo; kodwa imithi engenamagqabi yayingaphakamisi kulindeleka lutho, yaye yayingabangeli kudana. Ngale mithi kwakumelwe iiNtlanga. Zazingenabo ubuthixo kanye njengamaYuda; kodwa zazingakhange zibange ukuba zikhonza uThixo. Zazingazenzi izimangalo zokuqhayisa ngobulungisa bazo. Zaziyimfama kwimisebenzi nasezindleleni zikaThixo. Kuzo ixesha lamakhiwane lalingekafiki. Zazisalindele imini eyayiza kuzizisela ukukhanya nethemba. AmaYuda, awayefumene iintsikelelo ezikhulu ngakumbi kuThixo, ayebanjiwe anoxanduva ngenxa yokusetyenziswa gwenxa kwazo ezi zipho. Amalungelo ababedla ngokuqhayisa ngawo ayesandisa kuphela ityala lawo.” The Desire of Ages. 582, 583.

Ngexesha lomthetho weCawa i-Adventism yaseLawodike iya kuphulukana nesibango sayo sokuba ngabantu bomnqophiso kaThixo, njengoko yamkela uphawu lomnqophiso wokufa yaza yalugatya itywina lomnqophiso wobomi. Emva koko iya kulahla amagqabi ayo esibango, yaye oko kuziswa embonweni yintsalela emelwe nguIsaya, owathi ngo-9/11 “wabuyela” kwiindlela zamandulo, waza emva koko wathotywa wangena eluthulini xa yena (uIsaya) waqonda amava akhe angcolileyo, yaye emva koko wahlanjululwa ngamalahle avela esibingelelweni. USister White usazisa ukuba amalahlwe avela esibingelelweni amela ukuhlanjululwa, kodwa ukuhlanjululwa kukodwa nje koko kufezwayo kukuchukumisa kwamalahle imilebe kaIsaya.

“Ilahle elivuthayo lifuzisela ukuhlanjululwa. Ukuba lithe lachukumisa imilebe, akukho lizwi lingcolileyo liya kuphuma kuyo. Ilahle elivuthayo likwafuzisela amandla okusebenza kwemizamo yabakhonzi beNkosi.” Review and Herald, October 16, 1888.

“Amalahle” avela esibingelelweni aphoselwa emhlabeni ngemihla yokugqibela ngamalahle aphoselwa emhlabeni xa itywina lesixhenxe nelokugqibela livulwa kwiivesi ezintlanu zokuqala zesahluko sesibhozo seSityhilelo. UIsaya, yaye ngoko ke ikhulu elinamashumi amane anesine amawaka, bayahlanjululwa ngamalahle achukumisa imilebe yabo, kodwa “ilahle” ngumyalezo. Ichukumisa imilebe yabo xa besithabatha isincwadi esandleni sengelosi baze basidle.

Bungcwalisa ngenyaniso yakho: ilizwi lakho liyinyaniso. Yohane 17:17.

Abo “babuyayo” baza baba yintsalela (intsalela eseleyo) bamelwe njengemithi ye-oki neye-teal, yaye kanye njengokuba uKristu “wayinika umthi iimpawu zokuziphatha, waza wawenza umchazi wenyaniso kaThixo,” imithi kaIsaya nayo inayo “impawu zokuziphatha” ngaphakathi kuyo njengoko imelwe “sisubstance.” Isubstance ihlala nemithi, kwanaxa abo babengamagqabi nje ovumo lomlomo belahlwa. “Imbewu engcwele” yiyo “isubstance,” yaye uKristu “yimbewu engcwele” yesiprofeto. Ezo mithi zimelwe njengentsalela, kwakunye noIsaya ngokwakhe kwisahluko sesithandathu, zimele abantu, ngoko ke ubuntu, yaye imbewu engcwele imele ubuthixo. Ngaloo ndlela, uIsaya isahluko sesithandathu ichaza ukuhlanjululwa kobu-Adventist ukusuka ku-9/11 kuse eMthethweni weCawa, yaye iinkcukacha athe uIsaya wazifaka kuloo mbali yesiprofeto zonke zimelwe ngumbuzo wakhe othi, “koda kube nini na”. KuIsaya impendulo ethi “koda kube nini na” yayisusela ku-9/11 kuse eMthethweni weCawa.

Kude Kube Nini? 1840–1844

Umhla we-11 kuAgasti 1840 wawumfuzisela u-9/11, yaye kwimbali yesiprofeto esukela ku-11 kuAgasti 1840 kuse ku-22 kuOktobha 1844 kwaqhubeka idabi laseNtabeni iKarmele phakathi kukaEliya nabaprofeti bakaIzebhele. Ekugqibeleni abaprofeti bakaBhahali babonakaliswa ukuba ngabaprofeti bobuxoki baza babulawa nguEliya, kodwa kanye ekuqaleni kwalo mngqzulwano uEliya wabuza umbuzo, “kuya kude kube nini” nithandabuza phakathi kwezimvo ezibini.

Waza uEliya waya kubo bonke abantu, wathi, Koda kube nini na niningxamele phakathi kwezimvo ezibini? Ukuba uYehova unguThixo, mlandeleni yena; ke ukuba nguBhahali, mlandeleni yena. Ke abantu abamphendulanga nelizwi. Waza uEliya wathi ebantwini, Mna, ndedwa mna, ndisele ndingumprofeti kaYehova; ke bona abaprofeti bakaBhahali bangamadoda angamakhulu amane anamashumi amahlanu. 1 Kumkani 18:21, 22.

uEliya ukwango-11 Agasti 1840; ebuza eso sizukulwana ukuba isigidimi sabaMillerite siyinyaniso na okanye sibubuxoki? Sisesinye isigidimi esiya eLawodike, njengoko kwakunjalo kuIsaya isithandathu.

“Amakhulu amawaka akhokelwa ekwamkeleni inyaniso eyayishunyayelwa nguWilliam Miller, kwaza kwavuswa abakhonzi bakaThixo emoyeni nasemandleni kaEliya ukuze bavakalise esi sigidimi. NjengoYohane, umanduleli kaYesu, abo babeshumayela esi sigidimi sindilisekileyo baziva benyanzelekile ukuba babeke izembe engcanjini yomthi, baze babize abantu ukuba bavelise iziqhamo ezifaneleyo inguquko. Ubungqina babo babulungele ukuvusa nokuchukumisa ngamandla iicawa nokutyhila isimilo sazo sokwenene. Kwaye njengoko isilumkiso esindilisekileyo sokusaba ingqumbo ezayo sasivakaliswa, abaninzi ababemanyene neecawa basamkela isigidimi sokuphilisa; bakubona ukubuya umva kwabo, baza ngeenyembezi ezibuhlungu zenguquko nangentlungu enzulu yomphefumlo bazithoba phambi koThixo. Kwaye njengoko uMoya kaThixo wayehleli phezu kwabo, banceda ukuvakalisa isikhalo esithi, ‘Moyikeni uThixo, nimzukise; ngokuba lifikile ixesha lokugwetywa kwakhe.’” Early Writings, 233.

Kwimbali yokuvavanywa ka-1840 ukuya ku-1844 amaProtestanti awawukhanyelayo umyalezo kaEliya aba ziintombi zaseRoma aza anikela ngengubo yobuprotestanti kwi-Adventism

yamaMillerite. NgoIsaya noEliya, sinamangqina amabini angqinayo inyaniso yokuba umbuzo othi “kuya kude kube nini” uluphawu lwembali eqala ngo-9/11 ize iphele ngomthetho weCawa. Kwimbali yamaMillerite uAgasti 11, 1840 uhambelana no-9/11, yaye uOktobha 22, 1844 uhambelana nomthetho weCawa. Xa umlilo wehla uvela ezulwini waza wawudla umnikelo kaEliya, amatye alishumi elinesibini akhanyiselwa onke kunye nomnikelo, ngaloo ndlela ephawula ikhulu elinamashumi amane anesine amawaka njengomqondiso omelwe ngamatye akhanyisiweyo. Abaprofeti wobuxoki emva koko babulawa nguEliya, kanye njengokuba iUnited States, umprofeti wobuxoki, ibulawa njengobukumkani besithandathu ngexesha lomthetho weCawa.

Isaya isithandathu igxininisa inkqubo yokuvavanywa, yokuhlanjululwa nokusulungekiswa phakathi kwabantu bakaThixo ukusuka ku-9/11 kuse kuthi ga kumthetho weCawa. U-Eliya ujongana nesimo sengqondo saseLawodikea sabantu bakaThixo, kodwa kwangaxeshanye unika nobungqina obahlula umprofeti oyinyaniso nomprofeti wobuxoki, yaye ngenxa yoko nomyalezo oyinyaniso nomyalezo wobuxoki. Ngoko ke, kuqalwa ngoAgasti 11, 1840 kuze kugqitywe ngo-Oktobha 22, 1844, uvavanyo lwesiprofeto lwaziswa phezu kwamaProtestanti exesha laseSardesi, yaye kanye njengokuba umlilo entabeni yeKarmele wavelisa ukwahlulwa kwaba ngamaqela amabini, kwabonakaliswa amaqela amabini ngowe-1844. Elinye iqela kule nkqubo yokuvavanywa lalingabantu bomnqophiso ababesele beza kuba “bangaphambili,” kanti elinye iqela lalinguAdventism wamaMillerite awayeza kungena nawo uThixo emnqophisweni ngo-Oktobha 22, 1844. Ixesha lovavanyo nolwahlulo libali lesidiliya, njengoko iAdventism yamaMillerite yabonakaliswa ukuba ingumprofeti oyinyaniso kanye kuloo ndawo inye apho ubuProtestanti baseSardesi baqalisa ukuzalisekisa indima yabo njengobuProtestanti obuwexukileyo. Kanye njengokuba abaprofeti bakaBhahali babhencwa njengabobuxoki, ngokunjalo nabantu bomnqophiso wangaphambili babhencwa baza emva koko bachongwa ngamaMillerite njengentombi yaseRoma. Ibali leNtaba yeKarmele, kwanokuzaliseka kwalo mbaliso ngexesha lamaMillerite, linika ubungqina besibini kuIsaya isithandathu bokuba umbuzo othi, “koda kube nini na,” ngumqondiso wexesha elisusela ku-9/11 kuse kuthi ga kumthetho weCawa.

“Nkosi Thixo ka-Abraham, kaIsake, nekaSirayeli,’ uyabongoza umprofeti, ‘makwazeke namhla ukuba wena unguThixo kwaSirayeli, nokuba mna ndingumkhonzi wakho, nokuba ndizenze zonke ezi zinto ngokwelizwi lakho. Ndiva, O Yehova, ndive, ukuze aba bantu bazi ukuba wena unguYehova uThixo, nokuba ubuyisele iintliziyi zabo umva kwakhona.’

“Ukuthi cwaka, okunobunzima ngenxa yobungwele bako, kuhleli phezu kwabo bonke. Ababingeleli bakaBhahali bayangcangcazela luloyiko. Besazi ubutyala babo, bakhangele isohlwayo esikhawulezayo.

“Kuthe kusakuphela umthandazo kaEliya xa amadangatye omlilo, anjengokukhazimla okuqaqambileyo kwemibane, ehla evela ezulwini phezu kwesibingelelo esasimisiwe, awadla idini, ayikhotha amanzi asemqolombeni, aza adla kwanamatye esibingelelo. Ukuqaqamba kwelangatye kukhanyisa intaba yaye kumfamekisa amehlo esihlwele. Ezintlanjeni ezisezantsi, apho abaninzi bebukele ngolindelo oluxhalabisayo iintshukumo zabo baphezulu, ukwehla komlilo kubonakala ngokucacileyo, yaye bonke bayamangalisa ngumbono lowo. Ufana

nentsika yomlilo eyathi eLwandle oluBomvu yahlula abantwana bakaSirayeli kumkhosi wamaYiputa.

“Abantu abasentabeni baziphosa phantsi ngobuso ngenxa yokunkwantya phambi koThixo ongabonwayo. Abanesibindi sokuqhubeka bekhangelala umlilo othunyelwe liZulu. Bayoyika ukuba nabo ngokwabo baya kutshatyalaliswa; yaye, beqinisekisiwe ngomsebenzi wabo wokuvuma uThixo kaEliya njengoThixo wooyise babo, abamtyala ukunyaniseka, bakhwaza kunye ngokungathi lilizwi elinye, besithi, ‘UYehova, nguyena uThixo; uYehova, nguyena uThixo.’ Ngokucaca okumangalisayo eso sikhalo sivakala phezu kwentaba size sihlakome emathafeni angezantsi. Ekugqibeleni amaSirayeli ayavuswa, ekhululwe ekulahlekisweni, eguqukile. Ekugqibeleni abantu bayabona ukuba bamhlazisile kangakanani uThixo. Isimilo sonqulo lukaBhahali, xa sithlekiswa nonqulo olusengqiqweni olufunwa nguThixo oyinyaniso, sibonakaliswa ngokupheleleyo. Abantu bayabubona ubulungisa nenceba kaThixo ekubambeni umbethe nemvula de baziswe ekuvumeni igama laKhe. Ngoku bakulungele ukuvuma ukuba uThixo kaEliya ungaphezu kwazo zonke izithixo.” Prophets and Kings, 153.

Koda kube nini? UMoses

Okokuqala umbuzo ongumfuziselo othi, “kuya kude kube nini,” uphakanyiswa eLizwini lesiprofeto kusembethweni wesibhozo phezu kwamaYiputa ngexesha likaMoses. Umbetho wesibhozo “ziinkumbi” (umfuziselo wobuSilamsi) eziziswa “ngumoya wasempuma” (umfuziselo wobuSilamsi).

UMoses noAron beza kuFaro, bathi kuye, Utsho kanje uYehova, uThixo wamaHebhere, Koda kube nini na ukwala kwakho ukuzithoba phambi kwam? Bakhulule abantu bam, ukuze bandikhonze. Ke kaloku, ukuba uyala ukubakhulula abantu bam, yabona, ngomso ndiya kuzisa iinkumbi emideni yakho; ziwugubungele umphezulu womhlaba, ade umntu angabi nakuwubona umhlaba; zidle intsalela yaloo nto isindileyo, leyo isaleleyo kuni emva kwesichotho, zidle yonke imithi enikhulela yona entsimini; zizalise izindlu zakho, nezindlu zabakhonzi bakho bonke, nezindlu zamaYiputa onke; into abangazange bayibone ooyihlo, nooyihlo booyihlo, kususela kwimini ababebekho ngayo emhlabeni kude kube namhla. Waguquka, waphuma kuFaro.

Abakhonzi bakaFaro bathi kuye, Koda kube nini na lo mntu eya kuba sisibatha kuthi? Bayeke abantu bahambe, ukuze bakhonze uYehova uThixo wabo. Akuqondi na kaloku ukuba iYiputa itshabalele?

UMoses noAron babuyiselwa kwakhona kuFaro; waza wathi kubo, Hambani niye kunqula uYehova uThixo wenu; kodwa ngoobani abaya kuhamba?

UMoses wathi, Siya kuhamba nabancinane bethu nangabadala bethu, noonyana bethu neentombi zethu, nemihlambi yethu yeegusha neyemfuyo yethu siya kuhamba; kuba simele ukubhiyozela umthendeleko kuYehova.

Wathi kubo, INkosi mayibe nani ngolo hlobo njengokuba ndinokunindulula, nani nabantwana benu; qondani ke; kuba ububi buphambi kwenu. Akunjalo: hambani ngoku nina ningamadoda, niye kukhonza uYehova; kuba koko nani nakufunayo. Baza bagxothwa ebusweni bukaFaro.

Yaza iNkosi kuMoses, Yolula isandla sakho phezu kwelizwe laseYiputa ngenxa yeenkumbi, ukuze zinyuke phezu kwelizwe laseYiputa, zidle yonke imifuno yelizwe, kwanako konke oko kushiywe sisichotho. Wazolula uMoses intonga yakhe phezu kwelizwe laseYiputa, yaza iNkosi yathumela umoya wasempumalanga phezu kwelizwe yonke loo mini, nobo bonke obo busuku; kwathi kwakusa, umoya wasempumalanga wazisa iinkumbi. Zanyuka iinkumbi phezu kwalo lonke ilizwe laseYiputa, zahlala kuyo yonke imida yaseYiputa; zaba nzima kakhulu; phambi kwazo akuzange kubekho zinkumbi zinjengazo, kanjalo nasemva kwazo akuyi kubakho zinjengazo. Kuba zagubungela ubuso bomhlaba wonke, ngokokude ilizwe laba mnyama; zadla yonke imifuno yelizwe, nazo zonke iziqhamo zemithi ezashiywa sisichotho; akwasekho nto iluhlaza eyasala emithini, nasezityalweni zasendle, kulo lonke ilizwe laseYiputa.

Waza uFaro wabiza uMoses noAron ngokukhawuleza; waza wathi, Ndonile kuYehova uThixo wenu, nakuwe. Ngoko ke ndicela ukuba undixolele isono sam, kube kanye kuphela eli xesha, nibongoze kuYehova uThixo wenu, ukuze andisuselele oku kufa kuphela. Waphuma ke kuFaro, wabongoza kuYehova. Waza uYehova wavusa umoya onamandla kakhulu wasentshonalanga, owasusa iinkumbi, waziphosa eLwandle oluBomvu; akwasala nanye inkumbi kuyo yonke imida yaseYiputa. Eksodus 10:3–19.

Kuqala “iNkosi uThixo wamaHebhere” iyabuza isithi, “Kunini na usala ukungazithobi phambi kwam?” ize ke emva koko izicaka zikaFaro zibuye zibuze uFaro zisithi, “Kunini na le ndoda iya kuba ngumgibe kuthi?” Lo mbuzo ubuzwa ngexesha lesibetho sesibhozo, esihambelana no-9/11 ngenxa yezizathu ezininzi. Isibetho seshumi kukubulawa kwamazibulo, esihambelana nomnqamlezo, size silandelwe kukudana ngaseLwandle oluBomvu, nto leyo ethi impembelelo yokuphefumlelwa iyihambelanise nokudana kwabafundi emnqamlezweni, nto leyo ke ihambelana nokudana okukhulu kwamaMillerite ngowe-1844. La mangqina mathathu onke ayahambelana nomthetho weCawa. Isibetho seshumi ngumthetho weCawa, yaye izibetho ezibini ngaphambi koko isibetho sesibhozo sazisa “iinkumbi” “ngomoya wasempuma.” “Iinkumbi” zawuzalisa umhlaba wonke, kanye njengokuba ubuSilamsi bungcangcazelisa lonke ihlabathi namhlanje njengoko busasaze ubumnyama babo ngokufuduka okunyanzelisiweyo. Igama lesiLatini “lenkumbi yasentlango” ngu “locusta migratoria,” limela ukusasazeka kobuSilamsi ngokufuduka, nto leyo ebonakaliswa kwihlabathi lendalo njengokufuduka.

Isibetho sesithoba saba bubumnyama obunokuvakalelwa.

INkosi yathi kuMoses, Yolula isandla sakho usise ezulwini, ukuze kubekho ubumnyama phezu kwelizwe laseYiputa, obo bumnyama bunokuvakala. UMoses walolula isandla sakhe wasisa ezulwini; kwaza kwabakho ubumnyama obungqingqwa kulo lonke ilizwe laseYiputa iintsuku ezintathu. Ababonananga, yaye akwabikho namnye owaphakama endaweni yakhe iintsuku ezintathu; kodwa bonke oonyana bakaSirayeli babenokukhanya ezindlwini zabo. Eksodus 10:21–23.

Kumfuziselo othi “koda kube nini” omelwe yiNtaba yeKarmele noEliya, kukho umahluko obonakaliswayo xa umlilo usihla uphuma ezulwini. UThixo kaEliya wenza oko uBhahali angenakukwenza. Kwimbali yamaMillerite lo mahluko wenziwa phakathi kobuProtestanti

baseSardesi obuwileyo nobuAdventism bamaMillerite. KuMoses, lo mahluko wawukubumnyama okanye ukukhanya. Kwakukho ukukhanya emizini yamaHebhere. UIsaya usazisa ngakumbi ukuba abo bangenako ukukhanya emgceni kaMoses, abo bakwangabo batshatyalaliswayo nguEliya, kwanabo balahlekelwa yingubo yobuprofeti bamaProtestanti ngexesha lamaMillerite, “bangabantu” “abeva” “kanye kambe, kodwa bangaqondi; babone” “kanye kambe, kodwa bangaqapheli.” Kwandula ke kwenziwe isibhengezo ngaba bantu esithi, “Yenza intliziyo yaba bantu ityebe, uzenze nzima iindlebe zabo, uwavale amehlo abo; hleze babone ngamehlo abo, beve ngeendlebe zabo, baqonde ngeentliziyo zabo, baguquke, baphiliswe.”

Ukulungele ukwenza umsebenzi, kodwa ecinezelwe ngumthwalo wesabelo sokushumayela kwabo bangayi kumamela, uIsaya “waza wathi,” “Nkosi, koda kube nini?”

Ezokugqibela zintathu kwizibetho ezilishumi zaseYiputa zinika ubungqina bamanyathelo amathathu asuka ku-9/11 aye kumthetho weCawa. NgoAgasti 11, 1840 isigidimi sengelosi yokuqala sanikwa amandla, yaye ngoAprili 19, 1844 ingelosi yesibini yafika yaza yanikwa amandla kwiNkomfa yeNkampu yase-Exeter ngoAgasti 12–17, yaye ingelosi yesithathu yafika ngo-Oktobha 22, 1844. Ingelosi yesithathu ihambelana nomthetho weCawa, yaye ngenxa yoko ichaza inkqubo enamanyathelo amathathu, kuba akunakubakho elesithathu kungekho lokuqala nelesibini.

“Imiyalezo yokuqala neyesibini yanikelwa ngo-1843 nango-1844, yaye ngoku siphantsi kokubhengezwa kowesithathu; kodwa yomithathu le miyalezo isamele ukubhengezwa. Kubalulekile ngoku kanye njengokuba kwakunjalo ngaphambili ukuba iphinde ivakaliswe kwabo bafuna inyaniso. Ngepensile nelizwi sifanele ukuvakalisa esi sibhengezo, sibonisa ukulandelelana kwayo, nokusetyenziswa kweziprofeto ezisizisa kumyalezo wengelosi yesithathu. Akanakubakho owesithathu ngaphandle kowokuqala nowesibini. Le miyalezo sifanele ukuyinika ihlabathi ngeencwadi ezipapashiweyo, ngeentetho, sibonisa kumgca wembali yesiprofeto izinto ebezikho nezinto ezisaza kubakho.” Selected Messages, incwadi 2, 104, 105.

Isibetho seshumi saseYiputa siye salungelelaniswa ngokuphefumlelwa nomnqamlezo kwanokudana okwalandela okunxulumene nawo. Ngoko ke isibetho seshumi sisigidimi sesithathu, esithi ngokuyimfuneko yesiprofeto kufuneka sandulelwe sisigidimi sokuqala nesisigidimi sesibini. Ngo-9/11 iNkosi yabuza uFaro, “kuya kude kube nini,” yaye kwangoko emva koko nabakhonzi bakaFaro nabo babuza, “kuya kude kube nini.” Emva kokuba uMoses ezise umbuzo kaThixo othi “kuya kude kube nini” kuFaro, kanye nje phambi kokuba abakhonzi baphinde umbuzo kaMoses kuFaro, uMoses uphawula indawo yokuguquka ngelithi, “wajika, waphuma kuFaro.” Eksodus 10:6.

I-9/11 yaba linqanaba lesiprofeto lokujika, elafuziselwa xa uMoses wazisa isibetho seenkumbi ezafika ngomoya wasempuma.

“Kukho amaxesha ayimigudu yokujika kwimbali yeentlanga neyeBandla. Kubulungiseleli bukaThixo, xa ezi ngxaki zahlukeneyo zifika, ukukhanya kwelo xesha kuyaphiwa.” Bible Echo, August 26, 1895.

Isibetho esalandelayo savelisa ubumnyama okanye ukukhanya ngokuxhomekeka ekubeni ubukweliphi iqela. U-9/11 waba “yindawo yokuguquka kwimbali yeentlanga neyeBandla.” Ngelo xesha abantu bakaThixo babizelwa ukuba babuye bahambe ezindleleni zamandulo, kodwa bala ukuhamba kuzo, abaphulaphula nesandi sexilongo. Ukwahlulwa phakathi kobumnyama nokukhanya kwafezekiswa emva koEliya, yaye uMoses wabuza, “kuya kude kube nini?” Uqhubeka esitsho kweso sicutshulwa:

“Kukho amaxesha angamanqanaba okutshintsha kwimbali yeentlanga neyecawa. Kukhokelo lobulungiseleli bukaThixo, xa ezi ngxaki zohlukeneyo zifika, ukukhanya kwelo xesha kunikwa. Ukuba kwamkelwa, kubakho inkqubela yomoya; ukuba kuyaliwa, kulandela ukwehla ngokomoya nokutshabalala kwenqanawa.” Bible Echo, August 26, 1895.

Siya kuqhubekisa umxholo othi “koda kube nini” kwinqaku elilandelayo.

“NgoMeyi, 1842, kwaququzelelwa iNkomfa Jikelele eBoston, eMassachutes. Ekuvulweni kwale ntlanganiso, abazalwana uCharles Fitch noApollon Hale, baseHaverhill, banikela iziprofeto ezisemfanekisweni zikaDaniyeli noYohane, ababezizobe elaphini, zikunye namanani esiprofeto, zibonisa ukuzaliseka kwazo. UMzalwana uFitch, ekuchazeni esuka kwitshathi yakhe phambi kweNkomfa, wathi, xa wayezihlolisisa ezi ziprofeto, wayecinge ukuba ukuba wayenokukhupha into ethile yolu hlobo njengoko iboniswe apha, oko kwakunokwenza lo mbandela ube lula ngakumbi kuze kube lula ngakumbi kuye ukuwunikezela phambi kwabaphulaphuli. Nantsi ke kwakukho ukukhanya okungakumbi endleleni yethu. Aba bazalwana babesenze oko iNkosi yakubonisa uHabakuki embonweni wakhe kwiminyaka engama-2,468 ngaphambili, isithi, ‘Wubhale umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Kuba umbono usengowexesha elimisiweyo.’ Habakkuk 2:2.”

“Emva kwengxoxo ethile ngalo mbandela, kwagqitywa ngazwinye ukuba kupapashwe nge-lithograph amakhulu amathathu afana neli, nto leyo eyafezekiswa kungekudala. Zabizwa ngokuba ‘ziitshathi zika-’43.’ Le yayiyiNkomfa ebaluleke kakhulu.” The Autobiography of Joseph Bates, 263.

“Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, nokuba yayingafanele iguqulwe; ukuba amanani ayenjengoko Yena ayefuna ngako; nokuba isandla saYo sasiphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye onokuyibona, kwada kwasuswa isandla saYo.” Early Writings, 74.

“Yayibubungqina obumanyeneyo babahlohli bamabali oKuza kweSibini namaphephandaba, xa babemi ‘elukholweni lwantlandlolo,’ ukuba ukupapashwa kwetshathi kwakukukuzaliseka kukaHabakuki 2:2, 3. Ukuba itshathi yayingumxholo wesiprofeto (kwaye abo bayiphikayo bayalushiya ukholo lwantlandlolo), kuya kulandela ke oko ukuba u-457 BC wawungunyaka ekuya kuqalwa ngawo ukubalwa kweentsuku ezingama-2300. Kwakuyimfuneko ukuba u-1843 ube lixesha lokuqala elipapashiweyo ukuze ‘umbono’ ‘ulibaziseke,’ okanye ukuze kubekho ixesha lokulibala, apho iqela leentombi laliza kozela lize lilale kumbandela omkhulu wexesha, kanye phambi kokuba livuswe siKhalazo sasezinzulwini zobusuku.” Second Advent Review and Sabbath Herald, Volume I, Number 2, James White.

